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A SERMON,

DELIVERED ON Christmas Morning, Dec. 29, 1819, in the Universalist Meeting House, in Portsmouth, N. H.

BY SEBASTIAN STREETER.

TEXT. "Glory to God in the highest, and on earth peace, good will toward men."—Luke ii. 14.

Thus shouted the multitude of the heavenly hosts, when Jesus was born. Thus vocal with transports of devotional wonder, were the denizens of the celestial kingdom, when the destined Saviour of a world, wrapped in swaddling clothes, lay in a manger. The pilgrims of the earth mutually gazed upon the novelty and splendor of the angel and his retinue, who announced the nativity of "the friend of sinners and captain of salvation," the trembling shepherds mused in sacred silence, on the grandeur and glory of the stupendous scene; while angels and arch-angels, seraphs and seraphims, cherubs and cherubims, with the spirits of just men made perfect, swelled the symphony of praise in the highest, to the august Sovereign of the universe, on a view of this capacious medium of his grace to the world. The sublimity and pathos of their strains are recorded in the words of our text, "Glory to God in the highest, and on earth peace, good will toward men."

This ascription of superlative glory to the Author of being and blessedness, was occasioned by the entrance of the Son of God upon the great theatre of his mediatorial labors, sufferings and triumphs. Before this, many events, in the manifold works of the Deity, had claimed blessing and honor, and glory and power, to the King eternal; but no one, praises in the highest. "The morning stars sang together, and the elder sons of God shouted for joy," when his creating hand "stretched out the heavens as a curtain, laid the foundations of the earth," stationed the peerless luminary of day, and lighted the glimmering lamps of night; when he established the boundaries of the ocean, spread the green carpet of the world, displayed the splendid scenery of nature, and opened the fountains of life, and bounty, and bliss, to the inhabitants of the earth. Here was the first manifestation of the nature and will of the supreme Divinity, to human intelligences, and here the first exhibition of his almighty power, his infinite wisdom, and the impartial diffusion of his great goodness to every living thing upon this terraqueous globe.

At this virgin exhibition, there was no object great or small, material or immaterial; no being rational or irrational, in all the sections of our earth and its heavens, which did not bear the fresh impress of the Creator's hand. Nature was robed in pristine beauty, the forests displayed their leafy honors, the earth teemed with plenty, the ocean with all its tributary rivers and streamlets was replete with appropriate bounty; and the circumambient air breathed portions of infinite mercy upon the world.

The scene was inconceivably grand and interesting.—No object out of place, no creature unnoticed, no want unsatisfied, and the light of day and of innocence mingling and diffusing primeval radiance over the whole face of nature. Surrounded with such prospects, rational beings could not refrain from a general burst of applause, from offering a willing tribute of gratitude and glory to the benevolent being, who spread the inimitable scenery, and opened the spacious avenues of life and beauty, plenty and delight. Well might the impressive language of the royal singer in Israel, have been used on this memorable occasion. "All thy works praise thee, O Lord, and thy saints bless thee." But they could not with propriety, have given "glory to God in the highest," for all these manifestations were but a prelude to the future exhibitions of the infinite benevolence of the Deity. They were but the beginning of a process of divine benignity, designed for endless progression.

The designs of spiritual and everlasting favor were timely developed, in the message of the angel to the ancient Patriarch, announcing the birth of him, who was typical of the seed, in whom all nations are blessed with divine life, light and glory. The one promised, was prophetically, Jesus the Messiah, whose nativity we this day commemorate, with mutual gratitude and joy.

On this joyful occasion, the Patriarch and his household could, with propriety, offer praises to God, but not "glory in the highest," for though "the sun of righteousness" was promised, he had not "arisen with healing in his wings." He was an object of delightful anticipation, but not of actual fruition. "The true light which lighteth every man that cometh into the

world," was predicted, but had not, as yet, shone upon the earth, and illumined the mind with heavenly peace and good will toward men.

But when he rose upon the creation, mingled the splendors of majesty and mildness, authority and mercy, and rendered luminous all the dark walks of time and mortality, it was a time to touch the sublimest note upon the timbrels of honor, and render "glory to God in the highest." It was not the indication of something ameliorating to the condition of the human race, which waked the raptures, and moved the praises of the heavenly hosts. It was not the possibility, that in the plenitude of divine mercy, a Saviour might be provided, and offered to the world, in some future period of their existence; but the unequivocal declaration of the ministering angel, "Unto you is born this day, in the city of David, a Saviour, who is Christ the Lord." With this assurance from an authorized Messenger of Jehovah, how natural to anticipate the establishment of peace on earth, and the introduction of good will toward men. Viewing the glorious Author of this marvellous event, and the abundance of grace revealed through it, to the human family, how appropriate to ascribe "glory to God in the highest."

The deliverance of the chosen tribes from Egyptian servitude, "by the mighty power and the stretched out arm of the Lord of hosts," was calculated to impress the redeemed, with a deep sense of his condescension and mercy. It was an occasion of high praises to the God of salvation. Moses has recorded in the book of Exodus, the lofty honors, which he and his ransomed associates, offered to the Almighty, on the shores of the red sea. "I will sing unto the Lord, for he hath triumphed gloriously. The Lord is my strength and my song, and he is become my salvation; he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. Who is like unto thee, O Lord among the Gods? who is like thee glorious in holiness, fearful in praises, doing wonders? Thou hast in thy mercy, led forth the people, whom thou hast redeemed, thou hast guided them in thy strength unto thy holy habitation. The Lord shall reign forever and ever."

Here were evidently grounds for high praises to the God of deliverance, but not the highest, for though Israel were redeemed, there were thousands, who still clanked the chains of their bondage. The earth still groaned under the ponderous burden of other captives. "To break every yoke, to undo every burden," and let all "prisoners go free," was not within the objects to the mission of Moses. This was reserved to complete the honor of the Son of God, "who gave himself a ransom for all," and is emphatically "the salvation of God to the ends of the earth." Could we have the same view of this transcendently glorious subject, which blessed the vision of the heavenly choir, we should, on this festive day, cordially reiterate their strains, and from the heart, give "glory to God in the highest," for the Saviour of a world is born, a Saviour has lived, and died, and rose, and ascended to heaven; and the truth of this doctrine, illuminates the pathway to immortality.

The completion of the temple of Solomon, and its dedication by "the elders of Israel, the heads of all the tribes, and the chief of the fathers of the children of Israel," as they were an ocular accomplishment of the ancient word of God, were a just occasion of the oblation of high praises, which they rendered to him, as recorded in the book of Chronicles. "O Lord God of Israel; there is no God like thee, in the heavens, nor in the earth, who keepest covenant, and shewest mercy unto thy servants, that walk before thee with all their hearts. Thou who hast kept with thy servant David, my father, that which thou hast promised him, and spakest with thy mouth, and hast fulfilled it with thine hand, as at this day. God will in very deed dwell with men on the earth! Behold heaven, and the heaven of heavens cannot contain thee. And when the priests came out of the holy place, the trumpeters and singers were as one, to make one sound to be heard, in thanking and praising the Lord, and when they lifted up their voice with the trumpets, and cymbals, and instruments of music, they praised the Lord, saying, For he is good, for his mercy endureth forever." These were the honors ascribed to the God of goodness and mercy, on the completion and dedication of the Solomonian temple.

But what strains of sacred symphony can correspond with the dignity and glory of him, whose nativity we celebrate? "A greater than Solomon is here." "A greater than the temple is here." Greater demonstrations of divine goodness and mercy claim the burden of our song. While "the elders of Israel, the chief the fathers," and the thousands of the chosen tribes, with one voice, offered high praises to the Lord of Lords, no emotions are suitable to our hearts, no strains become our lips, but "glory to God in the highest," and no course of life can fulfil our obligations, but, "peace on earth, and universal good will toward men."

A prospective view of the Saviour's kingdom and glory, by the spirit of proph-

ecy in the ancient servants of the Lord, warmed their hearts with sacred fervor, and filled them with more than mortal transports. They all had the same discoveries, felt the same emotions, and spake of the same things, "the coming of the just One, and the glory that should follow, the end of sin and sorrow, reconciliation made for iniquity, and the restitution of all things," by the Messiah. A sketch from one will, therefore, be a sample of all the holy prophets on this stupendous and interesting subject. We will listen a moment to the rejoicings of Isaiah. Looking forward to the meek, yet luminous entrance of the Messiah into the world, he congratulates its inhabitants in these cheering terms: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee and the gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about and see; all gather themselves together; they come to thee, thy sons shall come from afar, and thy daughters shall be nursed by thy side.—The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God. The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God. Break forth into joy, sing together ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem. "Rejoice, ye gentiles with his people.—Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it. He shall swallow up death in victory, and wipe away tears from off all faces. Sing, O ye heavens, for the Lord hath done it, shout ye lower parts of the earth, break forth into singing ye mountains, O forest, and every tree therein."

But why this invitation to universal singing shouting and rejoicing? The servants of God saw, in the mirror of prophecy, the light of life and immortality rising conspicuously upon the Adamic family, in the effectual ministrations of the Messiah. These high rejoicings were produced in the prophet, by a simple prospect of those things, which were brought to the possession of the human family on the birth of the great Redeemer. What they anticipated, we have in actual possession. "Blessed" said Jesus, "are your eyes, for they see, and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." These are the reasons why those who enjoy the blessings of the gospel, are bound to ascribe "glory to God in the highest."—Let us examine their validity. Praises are offered to God, for blessings received, and should be proportioned to the nature and magnitude of favors conferred; therefore to be justly entitled to the highest praise, blessings must possess three peculiar characteristics. They must be,

1. Of the highest degree.
2. Of the most universal application.
3. Of the longest possible duration.

Of this description are the blessings brought to the world on the birth of the Lord Jesus, and proclaimed in the everlasting gospel of his kingdom. Their magnitude cannot be increased, their application is to every creature, whose nature is susceptible of their influence, and their continuance is commensurate with all time, and stretches along through the vast, immeasurable periods of eternity.

Expunge from the mission and gospel of Christ, either of these qualities, and they would be a subject of comparative glory at most. Blessings from God demand praise from the recipient, higher favors merit higher honors; but those of the highest degree only, are justly entitled to the highest degree of praise. If it were in the power of the Almighty to bestow greater benefits upon the human family, than those contained in the gift of his Son, this gift, though it might deserve praise, could not be a subject, which justly claimed the highest glory to God. This is as evident, as it is, that the greatest favor deserves a higher homage than the smallest.

The distinction here marked, is not a forced and arbitrary one. It is founded in the nature and obligations of relative intercourse. It is a maxim recognized in moral philosophy and distinctly established by revelation. Among the injunctions of Moses, the following holds a conspicuous rank: "Thou shalt keep the feast of weeks unto the Lord thy God, according as the Lord thy God hath blessed thee: And thou shalt rejoice before the Lord thy God, thou and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and

the Levite, that is within thy gate, and the stranger, and the fatherless; and the widows that are among you." Here the tribute of free-will offering, and the tone of rejoicing are expressly measured by the favors conferred. They must be "according as the Lord thy God hath blessed thee." Great blessings would, of course, be a cause of great rejoicing, and the greatest only, would reasonably awake the highest joy. The Psalmist advances the same sentiment: "Praise him for his mighty acts, praise him according to his excellent greatness. My heart greatly rejoiceth, and with my song will I praise him. O praise the Lord all ye naticas, praise him all ye people, for his merciful kindness is great towards us. His tender mercies are over all his works; his mercy endureth forever."

Hence scripture, as well as reason, requires that praises, and the tone of rejoicing, should correspond with the magnitude, extension and perpetuity of favors conferred. "They should be 'according to their excellent greatness.'" The conclusion is inevitable. If the Deity could bestow a greater blessing than those imparted in the birth and mediation of his Son, this if conferred, would justly demand higher glory to God.

But the heavenly hosts were doubtless consistent in the ascription of supreme honor to our Maker, on this most joyful and interesting of all events. Their penetrating vision discovered, in the official character, and mediatorial process of the Redeemer, the fulness of all communicable perfections, the inexhaustible sun of all spiritual blessings. This astonishing scheme of the grace of God, which bringeth salvation to all men, unites the interests and glory of both worlds, and claims the loftiest honors of "the armies of heaven, and the inhabitants of the earth."

At the first glimmering of light on the natal morn of Jesus, the celestial songsters quit their seats in glory, and on wings of ethereal flame, descended to view the serene beams, the cloudless splendor of this rising sun of the moral world. In him they saw the successful deliverer of the intellectual creation, the mighty conqueror of all its enemies, the powerful advocate and defender of its interests, the illustrious author of an universal and endless pacification, the immortal life, light and glory of the whole human family.

Though familiarized to the amazing displays of celestial benignity, they had never witnessed in heaven an exhibition of such unlimited mercy, of grace so full, so free, so extensive and so efficient; and in the vehemency of devotion, waking their best harps to the highest tones of honor to God, they with supreme felicitations, gave us a noble example of praise. It is our delightful employment, on the return of this memorable anniversary, to imitate their voices, and catch the melting raptures of their anthem. Our heart-strings should be tuned to superlative praise and rejoicing. On this day, the darling of heaven, and "the desire of all nations" entered the world, "full of grace and truth." On this day, "the brightness of the Father's glory, and the express image of his person," made a visible appearance, as "the way, the truth and the life." On this day, heaven poured the highest of its blessings upon our family. On this day, the Redeemer, the Friend, the Saviour of the world, was born. "Shout, O ye heavens, and be joyful, O earth, for the Lord hath done it." The grace of God, which bringeth salvation to all men, and effectually teacheth us to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in the present world, hath appeared.

This is grace precisely suited to the moral condition, the woes, the wants and desires of the human family. Less would have been insufficient, and more would have crushed us with its weight. But divine wisdom nicely adjusted the gift to the condition of the recipients. All which Omnipotence, moved by infinite mercy, and guided by unerring wisdom, could consistently bestow, and the manifold wants of a world require, were imparted in this stupendous dispensation.

The millions of various conditions, who inhabit the different sections of the globe, might gaze upon this "fulness of grace and truth," and exclaim, with mutual ecstasy, "this grace is sufficient for us." Contemplating upon the vicissitudes of human life, anticipating the approaching solemnities of death, or musing on the untold scenes of eternity, they might safely and exultingly shout, "this grace is sufficient for us." More than we can ask or think, and all that we can receive and enjoy, through every period of our whole existence, awaited and received its manifestation on the august nativity of the Lord Jesus.

These are not the phantoms of imagination. They are substantial truths, distinctly recorded by the pen of inspiration. "Thanks be to God for his unspeakable gift. Unto me, who am less than the least of his saints, is this grace given, that I might preach among the gentiles the unsearchable riches of Christ. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers,

nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Greater blessings than these cannot be conferred upon intelligent beings. Here is a gift, the greatness of which is unspeakable by the most eloquent orator, unutterable by the fluent lips of the highest archangel; riches, the novelty, grandeur and variety of which, it would wear out eternity to examine; the love of God, from which, the combined powers of the universe cannot separate us; all things richly to enjoy, and as we cannot make use of all things in a short life, eternal life is given, in which to enjoy them. Thus visible is the greatness of the blessings, for which we render "glory to God in the highest." They are blessings, the magnitude of which cannot be augmented.

Examine all the treasures of the globe, search all the departments of sublimity, affluence, honor and felicity, and greater blessing cannot be found. Do we sigh for the wealth of kingdoms and empires? On the birth of his Son, the Creator gave us a "kingdom which cannot be moved," the kingdom of grace and immortal glory, of which the true witness assures us, "It is your Father's good pleasure to give you the kingdom." "All things are yours," says the chief among apostles; "all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, things present, or things to come, all are yours, and ye are Christ's, and Christ is God's." Search the wealthiest departments of the most powerful empire, examine the manifold possessions of the most fortunate of the human race, and greater blessings, greater treasures, cannot be found.

Do we desire the titles and insignia of royalty? the reverence rendered to the sanctitude of the sacred office? and the gems which enrich the fading diadems of earthly monarchs? "He has made us kings and priests unto our God," and placed upon our heads, a "crown of glory that fadeth not away." Examine all the honors which princes receive; all the favors which courts bestow on their courtiers and honors so lasting and elevated, blessings so great, cannot be found.

In the wealth of the christian dispensation, the poorest widow, the nakedest orphan, or the most penniless beggar, towers above the sublimity of the lords and kings of all realms. Do we hunger and thirst for the wines which grace, and the viands which smoke upon the table of affluence? In the gospel of Jesus, we have a more sumptuous feast served by the hand of Deity himself? "a feast of fat things made unto all people, of wines on the lees well refined, and fat things full of marrow;" "the bread of God, which came down from heaven, of which we may eat and never die." Are we delighted with the richness and elegance of costly raiment? Here we have "robes of righteousness" and the seamless "garments of salvation."

But we need not particularize. Look at all that is valuable, beautiful, convenient and blissful beneath the sun, and the whole is contained in the gospel, better in quality and more abundant in quantity. The complement of all earthly treasures dwindles to insignificance, in comparison with that fulness of grace and truth, with which the race of Adam are favored in the son of God. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, in all heavenly places in Christ." Yes, blessed, thrice blessed be God, all spiritual blessings, in all heavenly places. The most favored section in all heaven does not contain greater spiritual benefactions, than those communicated in our blessed Saviour.

[To be continued.]

BEAUTIFUL EXTRACT.

From the writings of an eloquent divine.

I would earnestly recommend liberality of feeling and judgment, towards men of different opinions. We must respect alike our own and others' minds. Let us remember that those who differ in word or speculation, may agree in heart; and that the spirit of christianity, though mixed and incumbered with error, is still divine. Under the disguises of the different creeds, let us learn to recognize the lovely aspect of christianity, and rejoice to believe, that, amidst dissident forms and voices, the common Father discerns and accepts the deep filial adoration. This is true freedom and enlargement of minds; a liberty which he who knows it would net barter for the widest dominions which, under the name of Religion, has ever been usurped over the human soul.

A CONCLUSION.—Some half a dozen "green hands" who had shipped on board a merchant vessel, being dilatory in making their appearance on deck in a storm, at the call of "all hands!" the mate went to the hatch-way and calling them, asked in the cant phrase often used on such occasions:

"Below there! have you concluded?" "Yes sir, we've concluded to let the sail blow away, and pay for it!"

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, AUGUST 10.

THE SCALE OF MERIT.

Dr. Blair has somewhere said, that the world, as bad as it is, seldom forms a wrong estimate of the characters of individuals. There may be some exceptions, perhaps, to this remark,—or exceptions of a temporary nature; owing to the retiring habits or seclusion of some men of merit, and the artful address and power to deceive on the part of others. But generally if not universally at last, we believe that every man is forced to his proper level, and must pass, in the estimation of Society around him, for all and no more than he is really worth—merit being the scale of that estimation. Particularly is this true, in a republican government, where neither birth nor any other accidental circumstance gives one individual claim to superiority over another. And here consists one of the greatest excellencies of our free institutions. The spirit of these institutions tends to break down all distinctions merely fictitious and artificial, and to elevate individuals only on the scale of personal attainments and character. This state of things gives an ample encouragement for all to strive for excellence. Here are no dead weights hung upon the necks of those of humble birth, as in foreign governments.—The really industrious and persevering are sure of rising to all that consideration and respect to which they may be fairly entitled.

These things are true. There may be some exceptions, indeed, to the general rule. We have all seen a temporary advantage which the rich and "noble born," have sometimes possessed over others; we have also seen the fall of the former and the elevation of the latter. With a knowledge of such examples before them, all discreet minds will readily ascertain the true road to preferment. To be ambitious to pass for more than one is worth, is a vain hope, an idle expectation, and will never fail of laying the foundation of subsequent mortification and final defeat. A truly modest man—one who is in the right road for the general respect and confidence—instead of seeking occasions for an extravagant display of his acquisitions, will choose rather in every case to pretend to less than he actually deserves. His claims will always be under, rather than beyond, his actual merits. For he knows very well, that, disguise his merits as sedulously and faithfully as he may, Society will be sure to find them out, and allow him all he is entitled to—nay, with heaping measure. In this reflection he will be content. Experiencing no disappointment or mortification, he will "bear on the even tenor of his way," applying himself with assiduity and faithfulness to the duties of his calling, persuaded, that, in this course, and this only, will he either deserve or obtain preferment, or the respect and confidence of society.

THE MINISTRY.

A young gentleman in Penobscot county, in a letter announcing to us his intentions of devoting himself to the work of the ministry, has some observations which we think may be pertinently extracted into our paper. As the letter is a private one, and the writer did not expect we should make any public use of it, we suppose he would prefer that we should at present withhold his name and residence. There are also some parts of his letter, which, being personally private, we omit.

August 1st, 1832.

BR. DREW.—My attention has, of late, been very seriously called towards the work of the Gospel Ministry. Had I complied with my own feelings, and the wishes and invitations of my friends, I should long ere this have been a fellow laborer with you in the cause of God and of human happiness. At times I have been tempted to commence immediately the glorious work of proclaiming a world's salvation, through Jesus Christ; and of urging upon my fellow men the necessity of performing those Christian duties enjoined upon us in the Gospel. It could not, of course, be expected that the benefit mankind would derive through my exertions, would be great or bountiful; yet I cannot but think that even I might be the means of doing some good in my "day and generation." But considerable study would be necessary in order that I might prove myself "a workman that needeth not to be ashamed." My object, therefore, in addressing you, is to ask advice. My circumstances are such as to make it desirable that I should avail myself of such means of instruction as would be the least expensive. I am very sensible, that I shall meet with many trials and privations, and have to contend with many difficulties. Of these, however, I have seen some,—more, indeed, than is common to the lot of a person of my age. I could name many things which will prove prejudicial, hurtful and even grievous to me, if I take this step. But, Brother, I do not fear what man can do. "Clothing myself with humility as with a garment," and putting on the breastplate of faith and love, and the hope of salvation for an helmet," I shall not shrink from any duty that shall be made known to me. I am aware, also, that a preacher of our order has but a poor encouragement, in a pecuniary sense, to devote his time in support of our common cause. As, however, gain is not my object, I will not trouble myself about it.

You will pardon my boldness upon learning my object; and a line from you when convenient, would greatly oblige. Your friend and Brother, in the bonds of the Gospel.

The above is quite prettily written and gives good evidence of our brother's talents as well as his earnest devotion to the cause of truth. With regard to his purpose of commencing the work of the ministry, we can only say that the harvest truly is great and the faithful laborers are few. A sense of religious duty should be his governing motive, and he should seriously count the cost before he begins. The ministry is an honorable, but a responsible and arduous profession.—It requires much attention to reading, a supreme devotion to the truths of the Gospel, and an untiring zeal in the work. We are glad to witness his determination to put on "humility as a garment." Humility is, indeed, indispensable to success. Too many young men—a common fault, perhaps, with the young generally—are prone to overrate their own gifts and attainments, evincing to the people a weakness which is always odious, and sometimes insufferable. He will do well to guard against this error. We are glad, too, that he is aware of the poor encouragement, in a pecuniary sense, held out to young preachers, and

especially to hear him say that gain is not his object.—A hearty interest in the cause, a paramount devotion to truth and human happiness, should characterize every one who enters the ministry of reconciliation.—With such feelings and determinations, we doubt not he may make himself useful to the public.

With regard to a proper course of study for our young friend, we hardly feel competent to advise him on this point. We know not what his present attainments may be. It would be well for him, however, to read as extensively as possible all helps to a correct understanding of the Sacred Scriptures. If to these he adds a knowledge of Ecclesiastical history, Rhetoric, &c. &c. he will find himself more thoroughly prepared to perform his contemplated labors with effect.

We know not how it has happened, but our paper has been sent for several months to a gentleman in Hallowell who says he never subscribed for it. We think there must be some mistake, for we never intended to be guilty of such a trick as forcing our publication on any one without his order. The orthodox may do so, sometimes, on their tract peddling system, but if we cannot get our paper into circulation without forcing it upon individuals, we are sure it will never circulate widely. We shall take nothing of that gentleman to whom the papers have been thus, accidentally, sent. He is welcome to them, as an atonement for the seeming violation of an honorable rule which it was never our intention to violate.

ST. LAWRENCE ASSOCIATION.

This body of Universalists held a session in Canton, N. Y. on the 27th and 28th of June last. Br. P. Morse, was elected Moderator, and Br. E. Ballou, Clerk. Ordination was conferred on Brs. John Simonds and Eli Ballou. Letters of Fellowship were extended to Brs. Jeremiah H. Whippley. Sermons were preached by Brs. A. Wood, E. Ballou, and P. Morse. The Circular Letter is written by Br. E. Ballou. The next meeting of this Association is appointed to be held in Malone, N. Y. on the 4th Wednesday and Thursday in June 1833.

ENGAGEMENT.

We are happy to learn that Rev. Darius Forbes has made an engagement with the Universalist Society in Readfield, to preach one half of the time for the ensuing season. He will preach every alternate Sunday. Next Sunday is his second day.

"BLUE LAWS REVIVED."

Our notice last week of certain transactions in Wicasset, has elicited from Gen. McCobb the following explanation of the affair "so far as it relates to himself," for which he will receive our unfeigned thanks. If Mr. Shepley was not alone to blame, we are glad for his sake; but are sorry to find that there were more than one who would sanction and press the absurd doctrine, that it is proper to ask a witness, preparatory to his giving testimony, whether he believes in future rewards and punishments beyond the grave. By allowing such a question to be put, we think the Court exceeded its proper province. We understand, Mr. Shepley relied for authority upon the decision of Judge Story at Providence. We believe, however, that he entirely mistook that decision; as explained subsequently by Judge Story himself. By pressing the question on Gen. McCobb, Gen. Fessenden, in our view, evinced a narrowness unbecoming a liberal and sound lawyer.

With regard to Mr. McClintock, we have no explanatory facts from him to offer. It is due, however, to ourselves to say, that the statement was originally made to us with much professed precision, by two legal gentlemen present at the trial, which was the first we heard of the matter. They mentioned the subject to us as something very censurable. We resolved to notice it publicly. We have conversed again with them, since we wrote the article of last week. Their statement to us is, that Mr. McClintock was first called by the plaintiff, Albert Smith, Esq. Counsel for the defendant, in the outset of the examination of this witness, inquired of him to know if he believed in a future state of rewards and punishments? To this inquiry, the Counsel for the Plaintiff objected, considering it improper to propose such a question. Whereupon an argument arose, and Mr. Shepley decided that such a question might be put. It was put accordingly. Subsequently Gen. McCobb was called on by the Defendant's Counsel, Mr. Smith, whereupon Gen. Fessenden proceeded to propose the same question to him. We are glad Gen. McCobb answered him as he did; nor would he have been at all to blame, in our mind, if he resolved to stand upon his constitutional rights and refuse to answer any such question. These have been given to us as the facts, relating to McClintock. We have those relating to Gen. McCobb, from his own hand. If the former is not incorrect, (and we cannot believe the gentlemen would misinform us) the public now have the whole. We care not who the persons are; we say it is TYRANNY to exact from any witness a catechism as to his religious faith in any legal investigation.

[For the Christian Intelligencer.]

MR. DREW.—Dear Sir—In your last paper I observed an editorial article, alluding to certain questions propounded to me and Mr. McClintock at the investigation of the Collector of Wicasset, from which it would seem that the Commissioner, Mr. Shepley, is chargeable with all that transpired on that occasion. In order that justice may be done—I deem it my duty to state, as to myself, the circumstances as they were.—I was introduced by the respondent to testify to some points of minor importance; after having gone through with my testimony, as I supposed, Gen. Fessenden, counsel for the complainant, observed, that he had one question more to put to me, (i. e.) "Do you believe in future rewards and punishments?" To which I replied, if he would state to me where and in what manner they were inflicted, I would endeavor to answer him. He still pressed the question. I then answered, "I do believe in future rewards and punishments." Gen. Fessenden replied,—"I understand you." He then requested permission to put the question in another form, to which I objected, stating to him, that he had put one question, and I had answered it. He however, put the question—"Do you believe in a future state of rewards and punishments?" I remarked that, I considered him to be trifling with sacred things; that I did not come there in the expectation of being interrogated on religious subjects. A. Smith, Esq. rose and said that such questions were improper, and made some other observations which I do not now recollect; however, to prevent any farther altercation on the subject, I agreed to submit

it to the Commissioner, Mr. Shepley, whether I was bound to answer the question, and if so, that he should put it, in such form, as he might think proper; and that I would answer it accordingly. After some few prefatory remarks, which have escaped my memory, he put this question—"Do you believe in future rewards and punishments beyond the grave?" I answered that, that I doubted, or to that effect. Such were the circumstances, if my memory serves me aright. Whether Gen. Fessenden intended (by interrogating me as to my religious belief,) to impeach my credibility, or whether it was to gratify his political and religious friends, many of whom were present, I am unable to divine; but must say, that I was surprised at the course he pursued on that occasion. DENNY MCCOBB.

"PASSING MUSTER."

The orthodox have settled a new Minister in Freeport, Me.—a wise youth, it is said, who during his public examination before the ordaining council, declared (for the sake of "passing muster," as Dr. Ely would say) that though God had power to save all men, it would be inconsistent with his wisdom to do so.—This man has not yet been put, it seems, to the "testimony which is from above, is without partiality as well as without hypocrisy." The candidate also declared that it was the object of the Almighty to bring about the greatest amount of happiness hereafter, and that in order to do so it was wise and benevolent to make the greatest part of the human race infinitely miserable. He ought to have gone one rational step further, and said that in order to produce the greatest amount of happiness God would be under the necessity of inflicting universal, total misery. Verily, these men are sworn enemies of consistency—and not of consistency only, but also of truth, benevolence and common reason.

ANOTHER NEW PAPER.

The Universalist Watchman publishes the Prospectus of another new "semi-religious work," to be called "THE DETECTOR." The objects of this publication will be seen by the following extracts which we make from the Prospectus.

"We shall faithfully delineate the folly of multiplying the number of religious periodicals beyond the means of a generous support."

"We shall fully describe, in all its stages, the alarming epidemic, properly called, *The Rich of Editorship*."

"We shall disclose very minutely, and in the plainest manner, both the preventives and cures of this rapidly increasing disorder; that is, in all cases where the patient is not incurably affected by it."

"The profits of the work will be applied to the procurement of bread for the families of all bankrupt editors, till they have time to take the benefit of the act and get out of jail."

"All letters concerning this valuable work (for it is truly a desideratum in the religious-newspaper world) must be sent free of postage and addressed to the editor (Philo Civitas) at any place which may suit the convenience of the writers."

P. S. The postage of each No. of the Detector paid by the editor in all cases, except those in which the work is solicited, subscribed for, or received without solicitation.

PREACHERS WANTED.

We have received letters of late informing us that the Universalist Societies in Thomaston, Gray, and Hiram (which includes Brownfield and Denmark) are destitute of a person to break to them the bread of life, and that the brethren in those places are desirous of forming an engagement with some faithful minister of the New Testament. We have already made some movements preparatory to the supplying of these calls. It will always afford us pleasure to be the medium of engagements of this kind.

REV. S. STREETER'S SERMON.

The Sermon on our last page this week was preached and published many years ago by Rev. Sebastian Streeter, then Pastor of the Universalist Society in Portsmouth. We have ever regarded it as one of the best published Discourses that has met our eye. It is now, we believe, quite out of print; and but few of our readers probably ever saw it. They will be pleased, we doubt not, to have the copy of it which we now present them. The Sermons alone which we publish in the Intelligencer annually, would, if purchased by our subscribers, cost to each of them not less than five dollars. And yet all these constitute but about one fourth part of the reading matter we present them annually—all of which, including the Sermons, costs them but the very small sum of two dollars per year!

On an average three fourths of the Intelligencer is filled with Religious, Moral and practical reading—but about one fourth being devoted to what we write editorially and select under the secular department, and the few advertisements which we insert. If the latter is thought too large a proportion, we shall readily make the proportion of religious matter still larger. But among all our exchanges with religious journals, we know of no one published on a full sheet which has a smaller proportion of secular reading than is generally found in the Intelligencer. All the orthodox papers have much more. The Trumpet, which is the only Universalist paper of our form and size, has about the same proportion.

IRREGULARITY.

We have had many complaints made to us of late, particularly from subscribers North of us, that their papers reach them with perplexing irregularity, and seldom arrive at their destinations till some days after they are due. Really, such things are "perplexing," and the more so to us as we always take every pains to get the packages into the mail in season, and to guard otherwise against irregularity. What more can we do? Were it not for too heavy a postage bill, we should be tempted to jump into the mail bag ourselves, and hunt out the faulty places. But this Uncle Sam will not allow us to do, and yet he will not carry our papers according to law. However, we can sometimes forestall error in a different manner, and our subscribers may depend upon our best exertions to remedy the evil. We suspect that much of the irregularity is owing to a recent alteration in the hour of the mail's arrival, whereby at least one whole day, and on many routes several days, are lost. Another thing. By a recent instruction from the Post Master General, drivers are forbidden to take papers to subscribers on their route, out of the mail. Perhaps this is law, though we believe Judge Ware of Portland has decided it is not. Be this as it may, it operates as a serious inconvenience to many of our subscribers and as some

injury to us. Those of our patrons who have hitherto been in the habit of having their papers left by drivers, will (if they ever get a chance to see this,) understand why they cannot hereafter receive them as usual; and will please inform us how and where they will have them directed.

DEDICATION.

Rev. T. F. King of Portsmouth, will preach the Sermon at the dedication of the Universalist meeting house in Exeter, N. H. next Sunday. The services will commence at 5 o'clock, P. M.

ANOTHER PREACHER.

The Editor of the Trumpet is informed, that I. Tuttle Esq., of Fearing, Washington Co. Ohio, has commenced preaching the Universal grace of God.—His labors are highly acceptable. He used to be an Episcopal lay-reader.

There are, we believe, about twenty Universalist Societies belonging to the "York, Cumberland and Oxford Association." Each of these is entitled to three Delegates in the Council. We hope each Society will realize the importance of being fully and punctually represented. It is meet that at least once a year the brethren come together, learn each others situation, wants and prospects, receive mutual instruction and encouragement and devise plans for the furtherance of the cause of truth and peace. The next meeting of this Association will be in Gray on the 29th and 30th inst. It is time Societies were calling meetings for the choice of Delegates.

There are forty two Societies belonging to the "Kennebec Association." This body meets in Bowdoinham on the 2d Wednesday and Thursday in next month.

REMOVALS.

Rev. S. Gregory has accepted a call to preach to the Societies of Salisbury, Eaton's Bush and Middleville, Herkimer Co. N. Y. His residence is at Salisbury 4 Corners.

Rev. F. A. Holsdon, late of Danvers, Mass. has removed to Piscataquog village, N. H. He requests all letters, papers, &c. intended for him, to be directed to the last named place.

ERRATA.

The original Poetry on our last page this week was printed when the Editor was absent from the office.—There are two typographical errors in it. Third line first verse, for "Deauntia heaven and earth adorning," read *adorning*. Last verse third line, for "While old time his old hours," read *his golden hours*.—Such mistakes are as mortifying to the Editor as they can be to his esteemed correspondents.

[For the Christian Intelligencer.]

SOLITUDE.

I court thy smile, sweet solitude—
Thy calm retreat and peace complete;
From riot, care, in thee I seek;
And gently greet thy presence sweet,
Within the vales of solitude.

I flee to thee, O solitude!
From worldly care in silence there,
Where fears nor aught intrude;
Kneel down in prayer, 'mong flowers fair
Within the vales of solitude.

I love thy haunts sweet solitude,
There to repose with bud and rose,
And all the pains of life I shun,
When day doth close and evening glows,
Sweet in the vales of solitude.

Sweet are thy vales, O solitude!
When free from care I wander there,
And earth's vain follies long I've viewed,
There's solace when the balmy air
Lulls in the vales of solitude.

How charming art thou solitude,
When none are near but God to hear
The secret prayer of vile and good,
And soothe each fear and check the tear,
That chance to flow in solitude.

Thy burns are pleasant, solitude,
When in the sky the sun runs high,
And spreads his beams o'er vale and wood,
There calmly I would sweetly die
Within the vales of solitude. ELIZA.

[For the Christian Intelligencer.]

TO THE DEITY.

Almighty, Self-existent, Uncreated One!
Centre of Life and Love unsearchable!
At whose creative mandate the wide range
Of an unbounded Universe came forth
To light—and at whose dead, unchanging word,
The lofty pillars of creation stood—
Fixed on their basis!

From the weak, low and grovelling Sons of earth,
That briefly live—and then as briefly die—
Up to the centre of thy radiant throne,
Where Angels dwell within the sacred light
Of Love divine—thy presence is the same;
Known, felt by all, and where'er felt and known,
Invoking praise and humble adoration.
Thy grandeur in the heavens above—thy ways
Among the creatures of thy power below—
In all successive changes—life and death,
Health, joy and peace—pains, gloom, despondency,
And fear—all, all conspire as one to teach
To man his nothingness—and thine eternity!
Great One! Let me adore—and ask of thee
The teachings of thy spirit;—may this heart
Be moulded in subjection to thy will;
And every sinful thought that dares rebel
Against thy righteous dispositions, be
Suppressed beneath the weight of truth in this—
That Thou forever reignest and no power
Can live in rivalry with thine whose throne
Is heaven—whose footstool, earth—whose being known
And comprehended only by himself—
And whose vast dwelling-place the depths
Of an unsearchable Eternity. CYRUS.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer]

COMMON HONESTY.

"I wonder how any man in the world, who does not in his words and dealings conform strictly to the dictates of common honesty, can have a face to pretend he is pious. If a man will indulge in lying and cheating in the every-day business of life, what possesses him to think he is a christian? How can such a man join the church, attend upon its ordinances, and even become a public exhorter? If he actually does know petty falsehood and fraud, as well as the grosser shades, are sinful in the sight of God, why exhort man, before he reforms? How can he lift up those unholy hands in supplication, to which the gains of knavery are still adhering? How can he move that tongue in prayer to a heart-searching God, which is still moistened with the poisoned waters of falsehood? Oh thou presumptuous man! learn first to speak the truth, and to execute judgment, and thou shalt find, acceptance with the Most High. Till then thy sacrifices are an abomination in his sight."

I have wondered, as well as the writer of the above, when I have seen persons, whose

tongues were polluted with falsehood, hands polluted with unlawful gain, and hearts with a cruel, unfeeling and censorious disposition, stand up and profess to have been born again, and hurl the most fearful anathemas and denunciations at their more christian-like neighbors, because they were reputed heretics. I have wondered when I have seen persons professing piety, after spending the morning in scolding and venting their spleen at every object that came within their reach, turn round themselves at their table, again giving vent to the malice that rankled in their breast, in the most unfeeling and indecorous manner toward some member of their household. I have stood aghast, when I have seen such persons stand up with a countenance distorted with rage, and address an all-seeing God! And yet how many there are, who are guilty of this solemn mockery, God only knows! Would to God that there were less within the circle of my acquaintance. But my wonder at the want of common honesty among our loud professors, has been somewhat abated by recent discoveries. In conversation with a very loud professor on the evidences of repentance, I remarked, that the only sure evidence, was, that they should make restitution to those they had injured, and cease to conduct in such a manner for the future. But my pious friend dissented from this, and thought it sufficient for him who had defrauded, to cast his dishonest gain into the "Lord's treasury," and the Lord would restore it to the injured person, by blessing him more abundantly in his vocation. By the Lord's treasury, my good friend, meant paying the minister and contributing to the various money catching societies in our country. Now I doubt not but that my friend was honest in what was said, and did not perceive its bearing. The minister had said so, and it was received as the truth, without once reflecting upon its bearing, or the encouragement which it afforded to the knave to continue his dishonesty.

But if this is a correct mode of procedure we at once may cease to be astonished that professors should defraud their neighbors, as they can so easily procure a salvo for their consciences. But I doubt very much if the Almighty will sanction by his law or any other way cheating our neighbors for the ostensible purpose of putting into his treasury. I am not aware, that the Lord's treasury has become so exhausted as to render it necessary to practice fraud to fill or replenish it, for I believe that we read, that "the earth is the Lord's, and the fulness thereof." And I do not know that he has any particular need of money at this time, for I have thought that the Lord could carry forward his works without money, for he calls upon us to come and partake of the waters of life "without money and without price." Now if it was necessary for man to pay money into the Lord's treasury, to enable him to carry forward his works, we should have thought, that he would have sold the waters of life for money, and thus supplied his treasury, and avoided the necessity of encouraging men to defraud to give to fill his treasury.

If any one believe that they can so easily procure a salvo for their consciences and avoid all punishment for their crimes as easily as is represented, we may forever cease to be astonished at the immorality, dishonesty, and hypocrisy of professors. "By their fruits shall ye know them." ALETHEIA.

[For the Christian Intelligencer.]

SINCERITY.

Among the many virtues in the character of a good man, that of Sincerity holds a high rank. The heart, devoid of pure and rational motives, is indeed far from being "the noblest work of God." Without this quality our pretensions to piety are as an empty bubble; an idle tale. Without sincerity, the hypocrites of old, "draw nigh unto God with their mouths and honor him with their lips; while their hearts were far from him. Among the numerous advocates of the different systems of religious faith at the present day, it is notorious that the most clamorous, those, displaying the most furious zeal, possess the least share of heartfelt, practical piety.

Loud and boisterous in advancing and defending, their own peculiar doctrines; declaiming against the sincerely entertained opinions of others, they seem to forget the practical influence which their extensive knowledge of the Scriptures ought to exert. That there are such people attached to all denominations of professing christians, is a lamentable fact. That there are too many among the Universalist order is also indubitable. These people appear to be perfectly acquainted with every object in the pathway of religious experience, every christian duty, familiar as the air which gives them breath.

Ask a person of this description, why man kind should repent and "turn to God, and works meet for repentance?" Because says he, "we should love God, because he first loved us," love begets love, and as he requires it of us both for his glory and our happiness; "we should love him supremely and our neighbor as ourselves." This is all it should be. Did he but practice upon these principles, we should have no cause of complaint.

But we have to regret a total failure. Some luckless neighbor, perhaps through accident or some other cause injures our religious friend. In a moment, forgetting the scriptural commands, and admonitions, his brow gathers with fury—dreadful imprecations burst from those lips, which but a few moments before had uttered praises to God, whose holy name is now called upon to curse his offending brother.

This is not fiction. "We say that which we do know, and testify to that which we have seen." Such people can have but little sincerity, or respect for the christian religion. Their hearts are far from God, and from speculative motives they pretend to worship him. "These are spots in their feasting time; when they feast with us, feeding themselves without fear; clouds they whose water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever."

It is by reason of these pretenders that the way of truth shall be evil spoken of. "While they promise liberty, they are themselves the servants of corruption." It is however,

cause of much joy that there are many who do not "follow their pernicious ways," who give heed to their vain repetitions," and "cunningly devised fables." Universalists, more than all others, should be "careful to maintain good works;" "to speak the things which become sound doctrine." The aged men are exhorted to "be sober, grave temperate, sound in faith, in charity, in patience."

"The aged women likewise, that they be in behavior as becometh holiness; not false accusers, not given to much wine, teachers of good things." "That they may teach the young women to be sober; to love their husbands, to love their children;" "To be chaste, discreet, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." You too, who like the writer of this article, have not yet attained to manhood's prime are "exhorted to be sober-minded; in all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity." "Sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you." From those "who handle the word of God deceitfully, let us willingly turn away," "lest we be partakers of their sins." "For through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and whose damnation slumbereth not." The direct influence of Almighty power alone can melt their flinty stubborn hearts. "But let us who are of the day be sober." "Putting on as the breastplate of faith and love, and for an helmet the hope of salvation." "Let us love our enemies, bless them that curse us, and pray for them which despitefully use us and persecute us. That we may be the children of our Father which is in heaven, for he maketh his sun to rise on the evil and on the good; and sendeth his rain on the just and on the unjust."

"And who is he, that will harm us, if we be followers of that which is good?" "But if we suffer for righteousness sake happy are we, therefore be not troubled." "But let us sanctify the Lord God, in our hearts; and be always ready to give an answer to every man, that asketh a reason of the hope that is in us with meekness and fear."

Finally brethren, "whatsoever our hand findeth to do, let us do it with our might." "Let us ever strive for that faith which works by love, purifies the heart and overcometh the world."

"So let our lips and life express
The holy gospel we profess."

ELIOT.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, AUGUST 10, 1832.

CHOLERA.—The Cholera continues gradually to decrease in New York. The Report of the Board of Health for Sunday last exhibits 96 new cases and 29 deaths.

No new case of Cholera has taken place in Providence since the death of four persons out of one family the early part of last week.

Two new cases have taken place in Newport, and one death. Its prevalence in New England as yet appears to be very moderate. On Sunday last a sickness broke out in the State Prison at Charlestown, Mass. which in a short time extended to 118 of the convicts. They were taken with vomiting and purging, but had no spasms, as in the Asiatic Cholera. The physicians think it is not the Cholera. None have died, and by the last accounts the sickest were convalescent.

Several cases have terminated fatally in Portsmouth, Va. The Cholera continues severe in Montreal—taking off 10, 15 and 20 per day.

The whole number of cases in Philadelphia up to Friday last was 144—Deaths 60.

We are able to find no news of general interest this week. The all engrossing topic is the cholera.

LIGHTNING.—A house in Livermore, consisting of only two rooms, was struck by lightning last week. The fluid passed down the chimney, which it literally demolished, shattering the ceiling and wood work in its vicinity. The wonder is, that there were fifteen persons in the house, not one of whom was injured, nor was any of the wood work set on fire.

The whole number of deaths by Cholera in New-York from July 4 to August 3, as appears by the Bills of Interment, was 2137.

IMPOSTURE DETECTED. A young, healthy robust Italian, was in Northampton last week, with a paper containing an account of his many melancholy adventures by sea and by land, endeavoring to excite sympathy, and obtain the loose change which our citizens, in the benevolence of their hearts, might have to spare. An individual suspecting some fraud, told the itinerant fellow he must strip off his jacket and go to work, for a fair compensation, or he should compel him to substantiate his claims to charity before a magistrate; he was about carrying his last proposition into execution when the fellow concluded to go to work, and continued so until dark, when he decamped, leaving his earnings and his sympathetic documents in the hands of his employer; he has not since been heard of. It is false charity and misplaced kindness to bestow aid upon every vagrant who wanders about the country. This example is worthy of imitation.

[Northampton Courier.]

Death from Coal Gas. Two men and one boy were lately destroyed on board a coal boat at Manayunk, Pa. by the above cause. Before retiring to sleep, they had made a fire of stone coal in an open furnace, which they had placed in the cabin, and carefully closed the hatchway. On the following morning they were all found dead in their berths. Sleeping in a close room, with charcoal burning in an open furnace, it is said, is also certain death.

A writer in the Boston Courier proposes that the City authorities purchase all the stock in trade of all the Grog Shops in the City; send it to one of the islands, and transport thither all the drunkards of the city and let them have access to the rum free of cost.—He thinks this would be the most effectual means of preventing the introduction of the Cholera into the city which could be devised.

President Jackson has gone to Tennessee; the Sec. of War, (Cass) has gone to Michigan.

Mons. CHABERT, the Fire King, has published a Card in the New York papers, stating that he has cured sixteen hundred persons of the cholera, since its first appearance in that city. He gives notice, that he will not attend or prescribe for any person who previously has been attended by any respectable or regular educated physician.—The expenses he has incurred in administering gratuitously to the wants of the poor, will compel him to accept remuneration in future from those who can afford it. In proof of the efficacy of his practice, he publishes certificates from eight persons, who have experienced the benefit of his advice and specific.

LIBERALITY.—Xavier Chabert, the celebrated Fire King has published an article in the New York Courier, relative to his treatment of Cholera. He had endeavored in vain to induce the New York Board of Health to appoint a medical man to examine his principles. Some physicians have, however, examined into his mode of operation, and have approved of it. Let it be understood that Mr. Chabert has administered his medicines to rich and poor, free of any charge.

The following is extracted from Mr. C's publication.

Symptoms. After two or three days' costiveness, a spontaneous diarrhoea occurs, continuing about the same period; uniform in its appearance, though differently described by the several individuals—as water, yellow water, very thin and bilious, like tea with curdled milk in it, &c. this accompanied with different degrees of slight uneasiness of the bowels; a tightness about the chest, generally described by the patient as uneasiness about the heart, headache, enlarged pupils, nausea, then vomiting of a fluid, from a light yellow to a deep green color—a pallid countenance, profuse perspiration in large drops, cold extremities and corrugated integuments of fingers and toes, change of voice, approaching deafness, languor, labored breathing, great thirst and a desire for cold drinks, spasms of the extremities and in some cases convulsions. All my patients have been thus variously affected, and this is the result of my treatment—out of 538 patients four deaths. None of these cases were sent to hospitals, and were prescribed for by no other medical men, and were seen by none except those who were kind enough to watch and assist my practice. The most of the patients were presented at my lodgings, but many were attended to at their own residences, and who could not have come to me. The above are the universal symptoms of Cholera, improperly so called, as it at present exists in New York.

Treatment. My general treatment has been when the patient is costive, to administer the mildest cathartic, with directions for the warm bath forthwith. Also, during the diarrhoea stages the warm bath. At which also, I commence the use of diffusible stimulants—particularly one I have myself prepared, which perhaps by the public will be called a nostrum: warm vinegar to the stomach and breast, and extremities by flannels, chamomile tea, in which are infused juniper berries, hot vinegar to the apartment, &c.

All this is neither charlatanry nor quackery, but the truth. This disease is the most distant in its nature from inflammation in all its varieties, and, as it appears in New York, it is to be injured and rendered fatal by bleeding, in mercury, and especially by opium.

I have the happiness to state, that a medical gentleman of undoubted qualifications, who has seen all my cases, with those in the several Hospitals, and their treatment, and who has been extensively engaged in examining bodies after death who have died with disease, is preparing to lay before the public, the true pathology of Cholera, by which he says he can prove by induction, as I can by facts, that mine is the proper treatment of the Cholera of New York.

O. P. Q.

Extracts from a letter written by O. P. Q. to the Editor of the London Morning Chronicle, dated,

Paris, June 16, 1832.

SIR,—Bad kings are never in want of evil counsellors; and I am obliged, in truth, to add that Louis Philip is now acting like a bad king! I have often proved him to be a weak man—a selfish man—an avaricious man—and a timid man; but alas, alas! I am obliged to add, that he is now pursuing the part of a tyrannical Prince. For, have the goodness to remember, that Louis Philip, in declaring and maintaining Paris in a state of siege, and in subjecting Frenchmen to be tried for civil offences by military tribunals, established after the civil offences were committed, has perpetrated an offence for which he deserves to suffer, not in the persons of his responsible Ministers, but even in his own person. Never—I say, never—in the history of France either ancient or modern, under the cursed reigns of the eldest branch of the Bourbons, under the bloody and horrible 'Reign of Terror,' which lasted a short time at the close of the last century, or under the military despotism of Buonaparte, no, never were Frenchmen so outraged, the Constitution so violated, the laws so trampled on, the Charter so insulted,—and all that is most sacred to an enlightened and noble people so despised and trampled with—as by this Royal Ordinance! forsooth, which in defiance of laws, Constitution, and Charter, as well as in defiance of public opinion, justice, and reason, subjects Frenchmen to be tried for civil offences by military Tribunals, illegally established after the civil offences were committed!! It is true, indeed, that bad Kings are never in want of evil counsellors.

The future results of this insurrection, and of the measures adopted by the Government since its suppression, may be with ease predicted.

First—All true patriots—of all opinions however diverse—will all unite, and are already uniting, to denounce, hold up to public scorn and indignation, and oppose heart and soul, the illegal, fraudulent, and scandalous violations of the Charter and the laws.—When 'bad men conspire, good men should associate!'

Second—Louis Philip must either yield to public opinion, or the Chambers must refuse the Budget!! If Louis Philip shall persist in his present unconstitutional course, and shall retain Ministers who will counsel him, or even permit him thus to violate both Charter and laws, then the Chambers, when convoked, must refuse all 'ways and means' to the King's Ministers. If, indeed, the Military tribunals, or the Court of Cassation, should decide that the Ordinance creating

this state of siege, and these Military Tribunals is illegal, then Louis Philip will learn, perhaps, too late, that it is dangerous for a King to trust himself in the hands of those who will not march with the people. Already the Tribunal of Lavat has decided that the ordinance is illegal—contrary to the Charter—and, at any rate, cannot have a retrospective operation; for, although the discussion before the tribunal of Lavat relates to the state of siege of the Departments of the West, yet the principle of retroactivity is the same—and the Judges at Lavat have decided that it cannot have a retrospective character.

Third—The Chamber of Deputies must represent the public indignation and the public horror at this suspension of all laws, and must demand the impeachment of those who have signed those unconstitutional Ordinances. An appeal to the Nation would in no wise improve the position of Louis Philip. Quite the contrary. As France in 1830-31 confirmed the march of the 221 independent Deputies, so France in 1832-33 would confirm the march of the Deputies who have published and are adhering to the 'complete rendus.'

And here I must close! The battles of the Restoration have to be re-fought! the contests of the Restoration have to be re-commenced! and the results of the insurrection of June, 1832, will be a new revolution, unless Louis Philip shall listen in this twelfth hour to the counsels of Lafayette—Barrot—Arago—Salverre—Lafayette—Mauguin—and the true patriotic defenders of the rights of the Crown, but the liberties of the people.

Will he do this?—I know not! but this I know, that bad Kings are never in want of evil counsellors! I am your obedient servant,

O. P. Q.

A REMINISCENCE.—The Lynn Weekly Messenger pleasantly relates an incident, that took place in that town far back in the days when the good Mr. Treadwell officiated as pastor of the "Old Tunnel," so denominated.

It was the custom of the young women and men to deck themselves, on their attendance at church, with fresh blown natural flowers, (not artificial, as now a days,)—the ladies their heads decorated; and the lads with a rose or some other flower tucked in the button hole of the vest.

On an occasion of this kind on a certain sabbath, it happened that a swarm of bees took shelter in the sanctuary from a thunder storm, and commenced their honey gathering operations upon the heads of the young ladies, and the vests of the young men. This produced alarm in some, and mirth in others, and had well nigh produced a disturbance that would have interrupted the services. The good pastor, however, proceeded without apparently noticing the transactions below, till one of the intruders making a circuit around the head of the venerable preacher, suddenly settled upon his dignified face and inflicted a most malicious wound.—This, in the height of one of his fine wrought sentences, called forth an involuntary ejaculation; and with the pain and the sudden swelling effects of the subtle poison, it was with difficulty that the good man reached the close of the services. Grief and sympathy suffering were visible in the countenances of the whole congregation who loved their pastor; and from that time the young resolved never to lay a similar temptation in the way of the winged warriors, but to substitute scentless artificial flowers; and this is considered the origin of the practice which continues till this day.

CHANGE IN THE ATMOSPHERE. A strange and rather fanciful article appeared in the New York Courier & Enquirer, of which the writer is of opinion that some change "has taken place in the constitution of the atmosphere." He thinks that the sky, as seen from New York, has not preserved its deep blue, for some time past, but has appeared thin and watery. The light seems to be deprived of a portion of its red and yellow rays; and robbed of part of its vitality, or capability of supporting animal and vegetable life. The writer thinks that possibly some connexion may be traced between the existence and progress of the cholera, and this supposed state of the air.

Barbarity. The Erie, Alabama, paper states that a runaway negro man was recently committed to the jail of that county. The negro stated that he belonged to a Mr. Walker, of Perry co. whose overseer, or a person authorized, took him out of jail. The negro was tied with a cord, by which he was led, and the monster who had him in custody, remarked that he intended to kill him before he got home; he started his horse off in a trot, and the negro was compelled to keep up. After going 7 or 8 miles, he stopped, where the negro nearly instantly expired from the inhuman manner in which he was forced to follow his keeper.—Two black boys, supposed to have come from Philadelphia, were driven into Cox's Mill-pond, Bloomsbury, N. J. by some reckless white boys on horseback, 21st inst. The poor blacks, in their fright to escape the threats of their pursuers, plunged into deep water, and being unable to swim, were both drowned.

DISGRACEFUL AFFAIR. About two hundred persons proceeded in a steamboat, on Monday last, from Market-street wharf to Mud Island on the Delaware, where several hundred more who arrived in sloops, &c. had already assembled, to witness a pugilistic contest between two men, one named Barlow, the other McConnell. We understand that they fought with desperation, if not brutality, for about two hours, the contest being for a purse of several hundred dollars. Both were severely bruised, cut, and otherwise injured; one of them so much so, that his life is despaired of. The victory was not declared in favor of either, as they were "out-timed," both being so utterly prostrate as to be unable to continue the contest. Scenes of this character, several of which have lately occurred in the neighborhood of Philadelphia, are most disgraceful and revolting, and, at this time especially, should attract the attention of the proper authorities, as the culprits should be dealt with with the utmost severity.

Penn. Inquirer.

Portland.—The amount of taxes assessed on the inhabitants of the city of Portland the present year is \$35,333; of which amount one individual pays \$1376, three pay over \$500 each, and fifty-seven pay together \$12,011.

Miraculous Escape.—On Tuesday, 17th instant, a young lad, named Hall, of St. Stephen, was lately driving a pair of horses in a wagon loaded with laths, a cross the lower Toll Bridge at Mill Town, when the horses took fright, and started to one side, when they, with the wagon and driver, were precipitated into the bed of the river from a height of more than 15 feet, and strange to tell! all escaped uninjured. The youth, who was standing on the top of his load, made a spring at the moment the wagon went off the bridge, and alighted on his feet among some slabs and about a foot depth of water, and succeeded in scrambling out of the way of the wagon and horses, which were literally turned upside down.

St. Andrews Courier.

Solemn Warning.—Duty to individuals and to the public, requires that the circumstances attending the disease of George Davis, a young man in the employ of N. Safford of the Albany Temperance House, should be made known. This young man had enjoyed good health till Wednesday of this week, when feeling unwell, he applied to an apothecary and procured a portion of Bluebark and Calomel, which operated so severely as to require means for checking it. On Thursday afternoon, being directed to carry away a box of pine apples, which had been left at the house by a traveller, and which had begun to spoil, he very imprudently and rashly ventured to eat two or more of them. As might have been expected, the consequence was, that at nine o'clock, yesterday morning, he was seized with the prevailing epidemic, and at seven in the evening he was dead. The acknowledgements of the young man on his death-bed, corroborate the above statements.

Albany Journal.

Lightning.—House No. 146, Mulberry-st. New York, was struck by lightning 30th ult. It fell upon the back dormer window and ripped off the casing, and broke a number of panes of glass. The plaster in the bed-room was broken in several places, and a number of slates were torn from the roof of the house. A young lady had just left the place after shutting the window. A gentleman, standing in the back door of the adjoining house, was prostrated by the shock, but soon recovered and rose without any material injury.—Schrs. Caroline, from Burlington, and Mary, Gloucester Furnace, were struck with lightning at the same time. The masts were considerably shattered. These vessels lay on opposite sides of the pier, at foot of Oliver street, and a large quantity of iron lay on the pier directly between them.

Robbery.—A most daring robbery was committed at one of the hotels in Philadelphia, 23d ult. The robber entered at a window by hoisting the sash; went to the bedside of the bar-keeper, who was asleep, and took from his pocket his keys; entered the bar-room, opened a desk, and took a pocket book containing about \$80 in Bank notes, and made his escape at the window through which he had effected his entrance.

The account of the dissection of a man at Buffalo, reported by Dr. C. Chapin, a "genuine case of Epidemic Cholera," and in whose stomach were found, "ment in large masses, pieces of dried apples, onions, green peas, currants, and common red cherries," stones and all, all undigested, and weighing 3 lbs. 10 oz. will, it is trusted, tend to restrain the inordinate appetite of voracious gluttons, who merely live to eat; and at the same time tend equally to restrain our panic-struck hypochondriacs.

Extraordinary Performance by Steam Power.—On the occasion of a scientific gentleman lately visiting the Liverpool and Manchester railway, some very extraordinary performances were effected. On two occasions, a load amounting to 100 tons was drawn by one engine from Liverpool to Manchester, a distance of above 30 miles, in an hour and a half, being at the average rate of 20 miles an hour. An eight horse wagon, on a common road, is capable of carrying only eight tons a day. Consequently it would take one hundred horses, working for one day on a turn-pike road, to perform the same work as was here accomplished by a single steam-engine in an hour and a half on the rail-road. It is said that no former performance effected on the rail-road has come near this result.

A mad dog.—A mad dog was chased through Union street, Philadelphia, 28th inst. by a large number of men and boys. At the corner of Union and Third streets he was knocked down with a brickbat, by one of his pursuers, but after rolling over upon the earth once or twice, he regained his feet and darted down the street again. He turned the corner of Second street, the chase and cry of "Mad dog!" still kept up by hundreds. He was doubtless killed in a few minutes. He had bitten one or two dogs in various sections of the city.

"A man in a thousand."—We have often heard of the expression, "A man in a thousand," but from a late number of Cobbett's Register, it would appear that he wishes himself to be considered a thousand men in one. "Justice would point out," says he, "a vote of thanks to me, for I have done more in making a reform than any other thousand men in England."

THE STEAMBOAT VICTORY has been withdrawn from the Boston and Portland route. She left the city yesterday morning at 5 o'clock, on her return to New-York. The owners acknowledge the friendly manner in which the boat has been treated both here and at Portland. They have another boat in view which if a satisfactory negotiation can be made, they intend to put on the line.

Transcript.

A splendid Beaver Hat was sent to the last surviving Signer of the Declaration of Independence, early in last month, by the batters of Philadelphia—the illustrious Carroll of Carrollton, was pleased with this token of respect. From his advanced age and failing of sight, Mr. C. H. Harper has written a letter of acknowledgment to the donors for the kind and complimentary manner in which it was presented.

EXPLOSION OF GAS.—An inn-keeper in Rotherhithe perceiving a strong smell of Gas at mid-night sent a waiter down cellar with a candle to see what the matter was. He had no sooner descended than a violent explosion ensued, which nearly burnt the waiter to death and did great mischief to every thing in the cellar, breaking several barrels of wine, porter, &c. It appeared that the gas had leaked from the pipe.

The receipts of the N. Y. Institution for the instruction of the Deaf and Dumb during the last year, were \$17,203 29. The expenditures exceeded the amount by \$547 89. Whole number of pupils 89. Total number of deaf and dumb persons in the State of New York, 885; whites 842; blacks 43.

A Pun.—Two lawyers in a funny on the Thames the other day, had not been rowing long before they found she leaked. "Tom," said one, "here's a notice to quit." "No," replied the other, "notice of bail, rather, I think."

The new steam-boat Champlain made the passage between New York and Albany, last week, in 10 hours and 8 minutes—the shortest passage ever made.

The Electors of President and Vice President are chosen in South Carolina by the Legislature; Maine, Tennessee, and Maryland, in districts; in all the other States, by general ticket.

Four thousand two hundred and forty-three steerage passengers arrived at New York during the month of July from different parts of Europe.

The Post Office heretofore known as "Seakonk Centre" is now changed to Seakonk, Charles Gray, P. M. and that heretofore known as "Seakonk" to South Seakonk, Allen Munroe, P. M.

YORK, CUM. & OXFORD ASSOCIATION. will be held by adjournment at Gray Corner on the last Wednesday and Thursday (24th and 30th) of the present month.

KENNEBEC ASSOCIATION. The Kennebec Association of Universalists will be convened in Bowdoinham on the 2d Wednesday and Thursday (12th and 13th) in September.

APPOINTMENTS.

The Editor expects to preach in Bowdoinham next Sunday, and in East Wintrop a week from next Sunday.

Br. George Bates will preach next Sunday in Phillips.

Br. D. Fobes will preach next Sunday in Readfield.

Br. Jeremiah Stoddard will preach in West Livermore a week from next Sunday.

Br. Zenas Thompson will preach in the School house at Milburn Village a week from Sunday next, (Aug. 10th.)

MARRIED.

In Hallowell, Mr. Charles Vaughan, Jr. to Miss Mary Susan Abbot of Dorchester, Mass.

In Thomaston, James D. Wheaton, Esq. to Miss Judith Stetson.

In Readfield, Mr. Isaac Cottle, Jr. of Sidney, to Miss Abigail Hinkley; Mr. Nathan Reed, Jr. of Vassalboro, to Miss Eliza Gray.

In Litchfield, Mr. Daniel Stevens to Miss Anna Woodbury.

In Bucksport, John G. Bowen, Esq. of Vinalhaven, to Miss Rebecca Higgins.

DIED.

In Augusta, Mrs. Susanah Town, aged 69.

In Litchfield, Mary, aged 60, wife of Geo. R. Freeman, Esq.

In Saco, Miss Dorcas Means, aged 19 years.

In Vassalboro, Mrs. Charlotte Robinson, wife of Elijah Robinson, Esq. aged 38.

In Fairfield, Miss Susan Burgess, aged 25, only daughter of Joseph Burgess, Esq.

At Columbia, Miss 14th ult. Maj. William Livermore, aged 69.

MARINE JOURNAL.

PORT OF GARDINER.
Sunday, Aug. 5.—Sailed, sch's Howard & James, Blanchard, New Bedford; Lucy, Baker, Dennis; Wm. Barker, Blanchard, Boston; sloops Support, Health, New Bedford; Delight, Plimney, Nantucket.

Monday, Aug. 6.—Arrived, sch's New-York, Tufts, Gloucester; Annawan, Beesee, Wareham; Betsey, Blanchard, Boston; Eagle, Savory, Plymouth; Polly, Tripp, New-Bedford; Paragon, Brooks, Gloucester; sloops Amelia, Gray, Sandwich; Liberty, Ellis, Falmouth.

Tuesday, August 7.—Sailed, sch's Deborah, Dow, Boston; Catherine, Blanchard, do; Frances, Tappen, Manchester; sloop Avon, Scudler, Barnstable.

Wednesday, August 8.—Sailed, sch's Koret, Barnard, Nantucket.

Notice.

THE subscriber hereby gives notice that he has assigned all his property, real and personal, together with all debts due to him, to Messrs. EVANS & DEANE, in trust for the benefit of his creditors. He requests all persons indebted to make immediate payment to them, and will give his own attention to the adjustment of such demands as are due.

JAMES BOWMAN.

Assignees Notice.

THE subscribers, Assignees of JAMES BOWMAN, notify all persons indebted, to make immediate payment to them. FOR SALE, the stock in trade in the store occupied by said Bowman, for cash or short approved credit.

EVANS & DEANE.

July 31, 1832.

Kennebec Boom Corporation.
THE Stockholders in the Kennebec Boom Corporation are hereby notified that an adjourned meeting of said Corporation will be held at the Inn of George Shaw, in Gardiner, on Saturday, September the first, 1832, at eleven o'clock, A. M.

P. SHELDON, Secretary pro. tem.

Gardiner, August 7, 1832.

STRAYED OR STOLEN.
FROM the pasture of Mr. EATON, in the easterly part of Hallowell, on the 29th of June last, a dark bay HORSE, black mane and tail, large size, six years old, tail not docked and very bony. Whoever will return said Horse to the subscriber in Montville, or give such information as may lead to his recovery, shall be handsomely rewarded.

HENRY CROCKER.

Montville, July 10, 1832.

Drugs & Medicines.

THE subscriber has just received, and will keep constantly on hand, a complete assortment of **DRUGS & MEDICINES, of the best quality,** at the Waterville Drug Store, nearly opposite the Falmouth Bank, which he will sell as low as can be purchased at any of the Druggist Stores this side Portland.

N. B. Physicians supplied at a liberal discount.

JAMES W. FORD.

Waterville, July 10, 1832.

Brushes.

D. H. MIRICK & Co. have on hand a prime assortment of excellent Brushes, viz:—Paint, all sizes; Varnish, Graining, Dusting, Clothes, Shoe, Flesh, Tooth, (English and American) Horse and Floor Brushes.

August 7, 1832.

Drugs & Medicines.

CONSTANTLY kept on hand, a fresh supply of Drugs & Medicines, selected and prepared by experienced and careful hands—at the store of D. H. MIRICK & Co. where also particular attention is paid to putting up Physicians' prescriptions and family receipts—at all times—night or day.

August 7.

POETRY.

The following lines were composed by a ministering brother while passing up the Kennebec on his return to Maine from Massachusetts about a fortnight since. They do credit to the head and heart of the writer.

[Ed.]

[For the Christian Intelligencer]

Welcome! welcome smiling morning!
Spread thy beams o'er earth and sea;
Beauties, heaven and earth adorning,
Here display their charms to me.
O how glorious! O how glorious!
Nature's fairest scenery.

On each hand are verdant mountains—
Proud of height toward heaven they seem;
At their base roll chrysal fountains,
And proud Kennebec between.
Noble River—noble River—
Roll in pride thy silver stream.

Safely gliding o'er thy waters,
Spreading canvas, wealth, and glee;
Thou art not disgraced by slaughter;
On thy wave the black is free.
Peace attends thee—peace attends thee,
And thy shores most prosperous be.

Gently hear us from the ocean—
Bear us to our friends and home,
Fair thy breeze, and soft thy motion,
As we pass your sacred dome.
Friends to meet you, friends to meet you—
To enjoy you, lo, we come.

Here no pestilence attends us—
Here no foe impedes our way;
Still, to tarry, naught persuades us—
Time stays not—we should not stay.
Waft us onward, waft us onward—
Gentle breezes o'er us play.

Richer still, both art and nature,
As we pass, your scenes appear;
Yeoman's works of polished feature,
Smile around in grandeur here.
All propitious—all propitious,
Nature's God is honored here.

While the moon for months and seasons—
While the stars by night shall glow—
While proud science gives her reasons,
For the wonders here below—
May kind heaven, may kind heaven,
Here her smiles and favours show.

While the earth shall bear her flowers—
While the sea shall roll her waves—
While old time his hours—
While the sun shall pour his ways—
May fair freedom's sons and daughters
Triumph here in joy and praise.

MISCELLANY.

A WILD BEAST FIGHT IN INDIA.

His Majesty before he retired, informed the commander-in-chief (Lord Combermere) that he had given orders for the wild beast fights to be prepared for his edification on the morrow; as these sports are celebrated for the grand scale on which they are conducted at Lucknow, we were all very anxious to witness them. Early in the morning, the whole party (including ladies) eager for the novel spectacle, mounted elephants, and repaired to the private gate of the royal palace, where the king met the commander in chief, and conducted him and his company to a palace in the park, in one of the courts of which the arena for the combats was prepared. In the centre was erected a gigantic cage of strong bamboos, about fifty feet high, and of like diameter, and roofed with rope network. Sundry smaller cells, communicating by sliding doors with the main theatre, were tenanted by every species of the savagest inhabitants of the forest. In the large cage, crowded together, and presenting a formidable front of broad, shaggy foreheads, well armed with horns, stood a group of buffaloes sternly awaiting the conflict, with their rear scientifically appressed against the bamboos. The trap doors being lifted, 2 tigers, and the same number of bears and leopards, rushed into the centre. The buffaloes instantly commenced hostilities, and made complete shuttlecocks of the bears, who, however finally escaped by climbing up the bamboos beyond the reach of their horned antagonists. The tigers, one of which was a beautiful animal, fared scarcely better; indeed, the odds were much against them, there being five buffaloes. They appeared, however, to be no match for these powerful creatures even single handed, and showed little disposition to be the assaulters. The larger tiger was much gored in the head, and in return took a mouthful of his enemy's dowlap, but was finally (as the fancy would describe it) "bored to the ropes and floored." The leopards seemed throughout the conflict, sedulously to avoid a breach of the peace. A rhinoceros was next let loose in the open court yard, and the attendants attempted to induce him to pick a quarrel with a tiger, being at that time chained to a ring. The rhinoceros appeared, however, to consider a fettered foe as quite beneath his enmity; and having once approached the tiger and quietly surveyed him as he writhed and growled, expecting the attack, turned suddenly round and trotted awkwardly off to the yard gate, where he capsize a palanquin, which was carrying away a lady fatigued with the sight of these unfeminine sports.

A buffalo and a tiger were the next combatants: they attacked furiously, the tiger springing at the first onset on the other's head, and tearing his neck severely; but he was quickly dismounted, and thrown with such violence as nearly to break his back, and quite to disable him from renewing the combat. A small elephant was next impelled to attack a leopard. The battle was short and decisive; the former falling on his knees, and thrusting his blunted tusks nearly through his antagonist. On our return from the beast fight, a breakfast awaited us at the royal palace, and the white table cloth being removed, quails trained for the purpose, were placed upon the green cloth, and fought most gamely, after the manner of the English cock pit. This is an amusement much in fashion among the natives of rank, and they bet large sums on their birds, as they lounge luxuriously round, smoking their beukahs. Elephant fights

were announced as the concluding scene of this day of strife. The spectators took their seats on a long veranda. The narrow stream of the river Gumbi runs close under the palace walls, and on the opposite bank a large, open sandy space presented a convenient theatre for the operations of these gigantic athletes. The elephants educated for the arena are large, powerful males, wrought up to a state of fury by constant feeding with exciting spices. On the spacious plane before us we counted several of these animals parading singly and sulkily to and fro, their mahouts seated on their backs, which were covered with a strong net work for the driver to cling by in conflict. In attendance upon every elephant were two or three men, armed with long spears, a weapon of which this animal has the greatest dread. We soon discovered two of the combatants slowly advancing towards each other from the opposite sides of the plain. As they approached, their speed gradually increased, and they at length met with a grand shock, entwining their trunks, and pushing, until one, finding himself overmatched, fairly turned tail, and received his adversary's charge in the rear. This was so violent, that the mahout of the flying elephant was dislodged from his seat; he fortunately fell wide of the pursuer, and escaped with a few bruises. Five or six couples were fought, but showed little sport; the sagacious animals instantly discovering when they were overmatched. I had long been ambitious of witnessing the far-famed wild beast fights of Lucknow, and having enjoyed an opportunity of seeing them, which few have had, it would hardly be fair to say that I was disappointed. Before the party left the palace, his Majesty took great fancy to a houghkah belonging to one of the staff. It was formed on an entirely new principle; and the king was so smitten with the novel invention, that he signified his royal wish to purchase it, and immediately carried it off, to display its charms to the three hundred and fifty fair inmates of his zenana. In the evening a Piedmontese conjuror, in the pay of the nawab, entertained us much by his ingenious tricks. He must be a useful fellow to amuse the vacant mind of an eastern despot.

EXAMINATION OF M. M. NOAH.—The following ludicrous account, says the Providence Journal of the examination to which the passengers of the steamboat Benj. Franklin were lately subjected in Somerset, we copy from the Pawtucket Chronicle.—When the Physicians came on board, they ordered both passengers and crew to be paraded in the dining cabin—commenced the examination at the head of the column, and conducted it as follows:—*Question*, Mordecai M. Noah? *Answer*, Here, sir, at your service. Run out your tongue, Mr. Noah. Whereupon Mr. Noah extended to view a healthy looking tongue, which the youngest physician examined with considerable care and attention. *Q* Have you any bad disorder about you, Mr. Noah? *A*. Not that I know of, sir—I devoured two pounds of roast beef for my dinner yesterday; and washed it down with a bottle of claret—I consider myself to be in good health. *Q* Have you had the cholera within ten days, to your knowledge, Mr. Noah? *A*. I have not, sir, but I have a wife and children. *Q* If you are permitted to land, will you pledge yourself never to become a town pauper within the town of Somerset, and will you leave the town immediately? *A*. I will not only pledge myself to leave the town of Somerset immediately, but I will give you my word that I will never enter it again knowingly, "either by night or by day, or just before night, or just before day." After thus examining the whole ship's company, they were permitted to land and proceed to Taunton.

From the American Farmer.

OLD WHEAT.

We expect, in the course of the present year, to be able to lay before our readers one of the most interesting facts on the subject of wheat, that has ever been published. At the present time we can only say generally, that there is now growing in France a patch of wheat, the seed of which was upwards of two thousand years old. It was obtained, we believe, directly from one who was an inhabitant of Egypt somewhere about the year 418 before Christ, by some gentlemen in France! In other words, it was taken from a mummy.—At this time, we only know that the wheat was in every particular the same as that of the present time, and that it was planted and was growing finely at the last account we had of it. We have made arrangements to obtain all the particulars in relation to it and shall immediately lay them before our readers.

This is a most interesting circumstance, and adds one of the most important items to the history of agriculture, ever before recorded. It proves conclusively, that wheat is not a factitious vegetable, as has been so often and so authoritatively asserted; and further, that it was not originally an inferior grain and improved by cultivation to its present quality. But, on the contrary, that it has been at least two thousand two hundred and fifty years, exactly the same as it is now. We could say a great deal on this interesting subject, but forbear until we have the detailed statement from Europe. It completely annihilates, for instance, one of the principal grounds of the theory of the degeneracy of wheat to cheat; which is, that wheat was cheat originally, but by cultivation has been made wheat and hence it is said, it is liable to return to cheat again.

Rail Road experiment.—We understand that an experiment was performed on Saturday on the Baltimore and Ohio Rail Road, with the new Locomotive Engine from York, Pa. constructed by Mr. Phineas Davis, which proved highly satisfactory. It conveyed, exclusive of its tender, a train of seven cars, weighing in the whole about twenty-five tons, from the Depot at Baltimore to Ellicott's Mills, a distance of thirteen miles, in one hour and five minutes. The first seven miles to the relay house were travelled in thirty-four minutes; the motion was not checked here, however, but the train proceeded, and in thirty-one minutes more arrived at the Mills, a further distance of six miles.—The latter five miles of the road being much curved at radii of four hundred feet, and at the same time ascending at an average of from thirteen to eighteen feet per mile, were passed at the rate of ten or twelve miles per hour, thus evincing the capability of the engine and its adaption to the road. The fuel employed was Anthracite Coal, and the steam was redundant throughout the latter half of the distance which required the greatest application of power.—*Baltimore American.*

NEW ORNAMENTAL TREE.

The editor of the American Farmer has received from Com. Porter, at Constantinople, some of the seeds of the Guulaghad or the rare tree. "It is," says Com. P. in his letter accompanying the seed, the "most beautiful thing of the kind I have ever seen. It grows to the size of an ordinary orchard apple tree, throws out many branches extending horizontally and affords a most delightful shade. It is literally covered with flowers of a dark pink color and from the smell, though not from any resemblance, I should suppose it to be of the family of the Acacia, which is of the nature of the locust. This tree in no ways resembles the locust, except in the seed pod and the seed. The bean is precisely that of the locust bean, and if the planting and treatment should be the same as would be practised in the planting and treatment of the locust, you cannot go far wrong. The tree is a rare tree here, and I was informed by the Armenian from whom I obtained the seeds, that it was a native of Persia. Its name in Turkish is Guul, (rare) Aghadj, (tree) and is pronounced Goolagadeh."

These seeds have vegetated, and are growing finely. The editor thinks it not improbable that it may prove to be the *Candia purpurea*, an Arabian plant of the habit of acacia, and somewhat resembling it, and a hot house plant.—*Gen. Farmer.*

The following historical sketch of the Alhambra is full of interest.

The Alhambra.—The Alhambra is an ancient fortress or castellated palace of the Moorish king of Granada, where they held dominion over this their boasted terrestrial paradise, and made their last stand for empire in Spain. The palace occupies but a portion of the fortress, the walls of which are studded with towers, stretch irregularly round the whole crest of a lofty hill, that overlooks the city, and forms a spur of Sierra Nevada, or snowy mountain. In the time of the Moors, the fortress was capable of containing an army of forty thousand men within their precincts, and served occasionally as a strong hold of the sovereigns against their rebellious subjects. After the kingdom had passed into the hands of the Christians, the Alhambra continued a royal demesne, and was occasionally inhabited by the Castilian monarchs. The Emperor Charles V. began a sumptuous palace within its walls, but was deterred from completing it by repeated shocks of earthquakes. The last royal residents were Philip V. and his beautiful queen Elizabeth of Parma, early in the eighteenth century. Great preparations were made for their reception. The palace and gardens were placed in a state of repair, and a new suite of apartments erected, and decorated by artists brought from Italy. The sojourn of the sovereigns was transient, and after their departure the palace once more became desolate. The governor held it immediately from the crown, its jurisdiction extended down into the suburbs of the city, and was independent of the Captain General of Granada. A considerable garrison was kept up, the governor had his apartment in front of the old Moorish palace, and never descended into Granada without some military parade. The fortress in fact was a little town of itself, having several streets of houses within its walls together with a Franciscan convent and a parochial church.

The desertion of the court, however, was a fatal blow to the Alhambra. Its beautiful halls became desolate, and some of them fell to ruin; the gardens were destroyed, and the fountains ceased to play. By degrees the dwellings became filled up with loose and lawless population; contrabandistas, who availed themselves of its independent jurisdiction to carry on a wide and daring course of smuggling, and thieves and rogues of all sorts who made this their place of refuge, from whence they might depredate upon Granada and its vicinity. The strong arm of government at length interfered; the whole community was thoroughly sifted; none were suffered to remain but such as were of honest character, and had legitimate right to a residence; the greater part of the houses were demolished and a mere hamlet left, with the parochial church, and the Franciscan convent.—During the recent trouble in Spain, when Granada was in the hands of the French, the Alhambra was garrisoned by their troops, and the palace was occupied occasionally by the French commander. With the enlightened taste which has ever distinguished the French nation after their conquests, this monument was secured from the absolute ruin and desolation that was overwhelming it.—The roofs were repaired, the saloon and galleries protected from the weather, the gardens cultivated, the water courses restored, the fountains once more made to throw up their sparkling showers; and Spain may thank her invaders for having preserved to her the most beautiful and interesting of her historical monuments.

On the departure of the French they blew up several towers of the outer wall and left the fortification scarcely tenable. Since that time the military importance of the post is at an end. The garrison is a handful of invalid soldiers, whose principal duty is to guard some of the outer towers, which serve occasionally as a prison of state; and the governor, abandoning the lofty hill of the Alhambra, resides in the centre of Granada, for the more convenient despatch of his official duties. I cannot conclude this brief notice of the state of the fortress without bearing testimony to the honorable exertions of its present commander, Don Francisco de Serna, who is taking all the limited resources at his command to put the place in a state of repair, and by his judicious precautions, has for some time arrested its too certain decay. Had his predecessors discharged the duties of their station with equal fidelity, the Alhambra might yet have remained in almost its pristine beauty; were government to second him with means equal to his zeal, this edifice might still be preserved to adorn the land, and to attract the curious and enlightened of every clime for many generations.

Camphor treatment of Cholera.—We have received a communication from William Channing, M. D. giving an account of the treatment of Cholera by spirits of Camphor. It appears that out of two hundred persons attacked by the epidemic within his practice, all were cured except four, and these four died of other disorders superadded. The writer thinks that Camphor is a certain cure specific for the disease in every stage. The treatment is—*from one to three drops of spirits of Camphor taken in a little water every hour, or every two hours, according to circumstances, until a reaction has completely set in.* It has the merit of being a simple remedy.—*Boston Centinel.*

CHLORIDE OF LIME.—We poured a pound of it diluted in water about our premises—or the premises we occupy—a fortnight since. These premises had before been much infested by rats. It was not unusual to see one nearly the size of an ordinary woodchuck strutting about with as much self-complacency as did Robinson Crusoe when "monarch of all he surveyed." But since the application of the Chloride they have made themselves scarce. They have gone off without even bidding us "good bye," or thanking us for our ninepenny worth of chloride. Cats and rat-traps go with them.—*Lowell Journal.*

MAHOGANY.

BLAKE & KITREDGE,

(Formerly GRIDLEY, BLAKE & Co.

City Market Building, Brattle street, Boston.

MAHOGANY.—We have for sale, 185,000 FEET of St. Domingo and Bay MAHOGANY, selected with great care from various cargoes, and comprising the best assortment of branch and plain Mahogany to be found in the city; sawed into all dimensions and thickness of roset, plank, boards, &c. veneers, suitable for Cabinet Makers, House and Ship Carpenters, or for Factories, which they will sell at the lowest market price and in lots of any quantity that their customers may be accommodated without purchasing any superfluous stock. B. & K. respectfully invite purchasers to call and examine for themselves or send their orders, which will be attended to the same as if they were present. Boston, April 20, 1832.

PLANING, TONGUEING AND GROOVING MACHINE.

THE subscriber informs the Public that he has just put in operation a labor saving machine which will be found of great utility to those who are engaged in building. It is now in operation in Gardiner, and is capable of being worked by steam or water power. The Agent of the Patent right has visited the State for the purpose of disposing of the rights for Maine and New Hampshire. He may be found at Perkins' Hotel in Gardiner, and invites Joiners and others who may wish to purchase rights for towns, counties, or for the State, to call and see it in operation.

Gardiner, May 10, 1832.

H. BECKER.

Notice to Brickmakers.

THE subscriber is manufacturing several thousand dollars' worth of FISK & HASKELL'S IMPROVED BRICK MACHINES, to put in operation the present season—which may be purchased of the subscriber at Eustis's Hotel in Hallowell, Whittier's in Portland, Brown's in Augusta, or at his house in East Livermore, and delivered at either of those places, on short notice. Said Machines are sold on liberal terms, and warranted to answer the purpose for which they were intended. June 26, 1832. 26—tf

Books & Stationary.

P. SHELTON has just received a new supply of **P. BOOKS & STATIONARY**, comprising, with his former stock, a very extensive assortment. Among the new publications are the following popular and useful books, viz:—*Turner's Chemistry.*
Art of Money Getting.
Hall's Lectures to Female Teachers.
Lincoln's Botany—new edition.
Grund's Philosophy.
A New Pocket Gazetteer.
Book of Mythology.
Child's Botany.
Parley's Greece.
"Great Britain.
"South America.
"Life of Washington.
"Ornithology.
Worcester's First & Second Books.
"Young Astronomer.
A new edition of *Handel & Haydn, &c. &c. &c.* P. S. is determined to sell as low as any Bookseller in this vicinity, and solicits a continuance of public favor. Gardiner, July 26.

Spring Goods.

GORDON & STODDARD,

HAVE received by the late arrivals from Europe 200 packages, comprising an extensive assortment of WOOLLEN, COTTON, LINEN and STUFF GOODS, which they offer for sale low for cash or short credit. April 16, 1832.

Notice.

THE copartnership heretofore existing under the firm of WISE & PATTEN is this day by mutual consent dissolved. All persons having demands against said firm are requested to exhibit the same for settlement; and all indebted, to make immediate payment to Theodore Patten who is duly authorized to settle the same. SAMUEL T. WISE. THEODORE PATTEN.

Hallowell, July 18, 1832.

One Thousand Rolls ROOM PAPERS.

P. SHELTON has received direct from the manufactory, a large supply of ROOM PAPERS and BORDERS, which he will sell cheaper than can be purchased anywhere else in this region. *33—NO MISTAKE.* July 27

Neats Foot Oil,

OF the first quality for sale by the barrel or single gallon, by E. McLELLAN. May 28, 1832.

Dr. Davenport's Bilious PILLS.

THESE PILLS so justly esteemed for their easy operation and good effect, as a mild, safe and powerful remedy for bilious complaints, pain in the head, eructations and bowels; in removing obstructions of every kind, by dissolving and discharging morbid matter, relief for constive habits.

They are so accommodated to all ages, seasons and hours, that they may be taken in winter or summer, at any time of the day, without any regard to diet, or hindrance to business. Their operation is so gentle, so pleasant and effectual that by experience they are found to exceed any other Physic heretofore offered to the public.

Mr. Daniell.—I have made use of various kinds of Bilious Pills in my family, and I hesitate not to say, that Dr. Davenport's Pills are the best I have ever used. P. ALLEN.

Davenport's Celebrated EYE WATER!

Which needs only to be used to be highly approved of for all sorts of weak and sore eyes. From among the numerous certificates offered in favor of this excellent collyrium, one only will be published, from Dr. Amos Townsend of Norridgewock. This may certify I have used Davenport's Eye Water in a number of cases and have never known it fail in one instance. AMOS TOWNSEND. February 23, 1830.

Wheaton's Itch Ointment.

33—Price reduced to 25 cents.—THE character of this celebrated Ointment stands unrivalled for being a safe, speedy and certain cure for that loathsome disease called the itch—and for all kinds of Pimples on the skin; likewise a valuable article for the Salt Rheum and Chilblains. For further particulars see directions accompanying each box.

WHEATON'S well known JAUNDICE BITTERS, which are so eminently useful for removing all jaundice and bilious complaints.

The public are informed that by a recent arrangement made with J. WHEATON, the genuine bitters will hereafter be offered with J. D. stamped on the lid and directions signed by J. Daniell instead of J. Wheaton as formerly.

The above is kept constantly for sale in Gardiner, by J. BOWMAN, in Hallowell by Robinson, Page & Co., and Ariel Wall; in Augusta by Eben Fuller, Willard Snell, and E. S. Tappan; in Vassalboro, by E. Robinson, J. Butterfield, and G. Carleton; in Winslow, by S. and J. Eaton; in Waterville, by D. Cook and S. Plasted; in Clinton, by J. & S. Lunt; in Albion by Mr. Baker; in Milburn, by S. & D. Wooding; in Bloomfield, by J. Farrar & Son; in Fairfield, by C. Latham; in Norridgewock, by S. Sylvester, D. Townsend, and A. Manly; in Anson, by D. Steward, Jr. and F. Smith, and by the Druggists in Portland and Boston.

All orders directed to J. DANIELL, sole proprietor, Dedham, Mass. will meet with prompt attention. March 20, 1832. Supply

Farms & Mill Privileges.

FOR SALE—A FARM

SITUATED on the northern line of Liberty, upon George's River, in the State of Maine, on the county road from Camden and Thomaston, about half a mile south of the stage road through Montville, from Belfast to Augusta. Said Farm contains fifty acres, with a good House and Barn, and has upon it within a few rods of the road 4 or 5 excellent **WATER PRIVILEGES**, suitable for the erection of Cotton and Woollen Factories, or those of Iron, the latter of which, particularly for Scythes, is much needed in this State; being about 15 miles from Belfast, on Penobscot Bay. Said mill sites are suitable also for a Tannery, being in the midst of an abundant supply of hemlock bark, which for many years to come may be purchased as low as \$2 per cord. It is a peculiar excellence of these Privileges, that they command an unfailing supply of water the year round, being about a mile from George's Lake or Pond, which acts as a reservoir that never fails. These premises being in the heart of a thrifty State, and in the midst of one of its best neighborhoods, offer every encouragement to the enterprise of any Manufacturer in New-England, who may wish to purchase an eligible situation for any of the purposes aforesaid. A stone dam has already been constructed upon a rock foundation, at one of the Privileges alluded to, and no where in the State could Machinery be put into operation, with greater safety or at less expense.

Also, another **FARM** adjoining the aforesaid premises, with a House and Barn, being on the southern line of Montville, through which the same road before described passes, containing **ONE HUNDRED ACRES** of superior moving pasturing and tillage, equal in quality and in productiveness to any Farm in the County of Waldo, being the Farm now owned and occupied by Mr. Paul H. Dyer, a greater part of which is under good improvement.

33—For terms, and any further description of the premises, application may be made to EREZEE STEVENS, of Montville, near the premises, or to the Editor of the Maine Workingmen's Advocate, Belfast, either personally, or by letter, post paid. Montville, May 23, 1832. —6w

Great Improvement in Mills.

THE subscriber has made an additional improvement in his reaction wheel which makes it more simple in its construction and easily kept in repair, which he now offers for sale in single rights, or in districts, to suit purchasers.

The subscriber confidently asserts that more labor can be performed with a given water power by his wheel, than by any other wheel now in use, while the expense is less than one fourth that of the best wheel; it having been found by actual experiment, to perform twice the labor of the tub wheel placed in the same situation, being on a perpendicular shaft, no gearing is necessary in its application to grist mills and other machinery; it is peculiarly adapted to small streams with moderate head of water, and is but little affected by back water. The wheel and shaft are both of cast iron, and of course, very durable.

The wheel is now in successful operation in the grist mill of Hon. Jas. Bridge, Augusta, Me. where the public are invited to call and examine for themselves. JOHN TURNER.

Augusta, Dec. 1, 1830.

I hereby certify that I have lately erected a grist mill in Augusta with two run of stones, one moved by a tub wheel of the most approved construction, and the other by Turner's Improved Reaction Wheel; the reacting wheel has been in operation seven weeks, and has proved itself to be decidedly preferable to the tub wheel. JAMES BRIDGE.

I hereby certify that during the time I was making preparations for erecting a grist mill in North Salem, I examined quite a number of grist mills moved by several different kinds of wheels, among which was Turner's Patent Reaction Wheel; from the appearance I was decidedly of the opinion that it was preferable to any other—without hesitation I caused three of Turner's wheels to be put in operation in my mill. It has proved equal to my expectations in every respect. JOHN SMITH. 113

Readfield, Feb. 16, 1832.

Wood.

WANTED for the Steam-Boat TICONIC, 700 cords of soft wood that is, pine, hemlock and spruce or fir, to be cut and split between this and the first of August and delivered at such time and place as shall be agreed upon.

The wood must be cut 3 feet in length. In measuring half the scarf as usual will be deducted and 125 cubic feet will be required to the cord. Application to be made immediately to R. GAY, Agent. Gardiner, June 25, 1832.

Hats! Hats!

THE subscriber offers for sale at his old stand, a good assortment of HATS of every quality, and description as can be found in the State of Maine; manufactured under his own direction by experienced workmen, and of superior stock, which he will warrant to give entire satisfaction to his customers.

Also, a good assortment of gentlemen's youth's, and children's CLOTH CAPS—children's FANCY CAPS—PALM LEAF HATS—UMBRELLAS—BAND-BOXES, &c. &c.—cheap for cash or good credit.—CALL AND EXAMINE. L. L. MACOMBER.

Gardiner, May 14, 1832.